

SHORT NOTES*

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GENERAL WORKS

Piotr Guzowski, Marzena Liedke and Małgorzata Ocytko (eds.), *Granice i pogranicza. Mikrohistorie i historie życia codziennego* [Borders and borderlands: Micro-histories and histories of daily life], Kraków and Białystok, 2011, Avalon, Instytut Historii i Nauk Politycznych Uniwersytetu w Białymstoku, 312 pp.

This volume is a collection of studies on the life of dwellers of borderland areas, as a broad concept – including ethnical, cultural, or state-related borderlands. The purpose behind this publication was primarily to describe the mentality and individual experiencing of the realities of borderland-area inhabitants; hence, the use of a micro-historical method, gaining popularity among Polish researchers lately. The studies, twenty-two in total, span chronologically from the Middle Ages to the former half of the nineteenth century, with a focus, quantitatively, on the Old-Polish age (16th to 18th cc.). Analysed are the biographies of borderland dwellers (e.g. Agnieszka, village mayor's wife of Krościenko-Wyżne [by Piotr Guzowski]; Zofia Wnuczek, née Mitkiewicz [Elżbieta Bagińska], Wasyl Zahorowski [Marzena Liedke], the Prażmowski family [Adam Moniuszko]). Issues typical to individual border groups are presented (the Uniates [Beata Lorens]; the youth of Polish-Ruthenian borderland [Roman Pelczar]), along with typically frontier areas (the Zamoyski Fee-Tail Estate [Agnieszka Sidorowska]). Analysis has also been extended to general problems, e.g., the importance of territorial borders to the life of rural communities (Robert Jop); the functioning of estate (class) borderlines (Anna Mioduszevska); and, the functioning of Latin as a demarcating factor in royal small towns of Lublin Land (Katarzyna Madejska). (MC)

* Authors of short notes: Jacek Adamczyk (JA), Maria Cieśla (MC), Tomasz Flasiński (TF), Bartosz Kaliski (BK), Adam Kożuchowski (AK), Grzegorz Krzywiac (GK).

MIDDLE AGES

Agnieszka Teterycz-Puzio, *Na rozstajnych drogach. Mazowsze a Małopolska w latach 1138–1313* [At the crossroads: Mazovia and the Lesser Poland between 1138 and 1313], Słupsk, 2012, Wydawnictwo Naukowe Akademii Pomorskiej w Słupsku, 513 pp., bibliog., table (annex), indexes

Chronology-wise, this book spans from the earliest fragmentation of Polish territory into duchies, to the death of Boleslav II, following which Mazovia got decomposed into smaller duchies; whereas the lands neighbouring on Mazovia were incorporated into the reunited Kingdom of Poland. Political, economic and settlement-related processes are discussed, resulting from which both regions, which till the twelfth century did not differ quite much in terms of development status, became later the best- (Lesser Poland) and the lowest-developed Polish territories (Mazovia). The reasons for such diversification were rather complex, according to the author: Lesser Poland – particularly, Cracow – was already in the tenth–twelfth centuries somewhat better developed compared to its northern neighbouring province; it moreover did not decompose in the thirteenth century into small duchies, the magnates or high nobility rising to the position of, matter-of-factly, a co-governing group, whereas the Mazovian political elite was completely marginalised then by Duke Conrad I. The major directions of political and civilisation associations were also of importance: for Lesser Poland, the well-developed Bohemia and Hungary were partners, as were the relatively backward Ruthenia and Lithuania – for Mazovia. (JA)

Antoni Barciak, *Między Polską a Czechami. Śląsk i jego mieszkańcy w źródłach czeskich doby średniowiecza* [Between Poland and Bohemia: Silesia and its population in the Bohemian sources of the Medieval Age], Wrocław, 2012, Oficyna Wydawnicza ATUT, Wrocławskie Wydawnictwo Oświatowe, 235 pp., bibliog., ill., indexes, German sum.; series: Czeski Horyzont, 2

This is a collection of fifteen articles, originally published between 1975 and 2010, most of which deal with perception of Silesia as per Bohemian sources, chronologically spanning from the earliest messages or accounts till fifteenth century. It is emphasised that until the end of thirteenth century, Silesia was regarded by the sources' authors as a part of Poland, and the local rules as Polish dukes. The fourteenth century, apart from various undertakings related to making the region's part of the Bohemian Kingdom, saw the

emergence of an official ideology putting an emphasis on the legality of the Bohemian authority over Silesia, based upon the voluntary assumption by the Silesian Piasts of the supremacy of the Bohemian king. In the Hussitic period, the image of Silesian German, harming the good (i.e. Hussite) Bohemians, appeared. In spite of the strivings of the Bohemian authorities, a local patriotism developed in Silesia in the fourteenth and fifteenth centuries (although the kingship of Bohemian rulers was recognised), based upon: an own dynasty, with a royal tradition behind it (the Silesian Piasts), and the Wrocław Diocese, encompassing the entire province and forming part of the Gniezno metropoly. A separate study [The affiliation of the Klodzko Land in 1278–90; pp. 168–76] challenges the view, accepted among the scholars, that Henry Probus, Duke of Wrocław, ruled in those years in that territory, as the available sources would not confirm this a fact for the entire period. (JA)

Jerzy Sperka, *Władysław książę opolski, wieluński, kujawski, dobrzyński, Pan Rusi, Palatyn Węgier i Namiestnik Polski (1326/1330 – 8 lub 18 maja 1401)* [Ladislaus, Duke of Opole, Wieluń, Kuyavia, Dobrzyń, Lord of Ruthenia, Palatine of Hungary, Governor of Poland (1326/30 – 8 or 18 May 1401)], Kraków, 2012, Wydawnictwo Avalon, 508 pp. + 28 unnumb., bibliog., ill., maps, genealogical tables, index

This most recent biography of Ladislaus II of Opole (Władysław Opolczyk) polemicalises with the Duke's 'black legend', reflecting his policy of binding to Sigismund of Luxembourg, whose attitude toward Poland was inimical, in combination with a conflict with the Polish rulers: Hedwig and Ladislaus II Jagiello in 1387–96. Describing his character as the most outstanding exponent of the Piast-house rulers active in the second half of the fourteenth century, the author indicates that the reason behind the aforesaid legend was an evaluation of the Duke's conduct in terms of our contemporary nationalistic categories, i.e. regarding his combats against Poland as treason. As a matter of fact, Ladislaus pursued an independent policy, similarly to, e.g., the Piasts of Mazovia, whose loyalty toward the Polish monarchs was not consistent or unshaken, either. A large portion of this book (Chapter 6, pp. 253–386) deals with the Duke's administrative and economic activities in the lands he consecutively ruled, highly esteemed by the author. Sperka has also specified the numerous religious foundations (with the Marian sanctuary in Częstochowa coming to the fore), testifying to the Duke's pioussness. An itinerary of Duke Ladislaus is detailed in pp. 397–411. (JA)

Bożena Czwojdrak, *Zofia Holszańska. Studium o dworze i roli królowej w późnośredniowiecznej Polsce* [Sophia of Halshany: A study on the court and the role of queen in the late medieval Poland], Warszawa, 2012, Wydawnictwo DiG, 285 pp., bibliog., ill., appendices, index

This monograph of Sophia of Halshany (Zofia Holszańska), the fourth wife to king Ladislaus II Jagiello, draws a portrait of Sophia and describes her activities (chapters 1–5; pp. 15–91), and focuses on her court and political environment (chapter 6 and the ‘Curricula vitarum’ [Biogramy] of 118 individuals from the queen’s milieu, as known based on available sources; pp. 92–192). Sophia appears not to have been much involved in the political life, as she preferred to stay in landed estates in southern Lesser Poland she managed as the queen. The years 1434 and 1444–7 were unique in this respect, as she strove then for ensuring the Cracow throne to her sons, Ladislaus (Władysław) and Casimir (Kazimierz), thus heavily contributing – the author believes – to keeping the throne of Poland by the house of Jagiellons. Sophia’s limited participation in politics caused that, contrary to what a part of the literature believes, she never built a court faction ‘of her own’. The monarchess’s foundation activity was also relatively modest, albeit the Holy Trinity Chapel at the Cracow Cathedral she founded, or the translation of the whole Holy Scripture into Polish commissioned by her (so-called Queen Sophia’s Bible, comprising the earliest known Polish translation of the Old Testament in its entirety) have remained significant achievements of the Polish fifteenth-century culture. (JA)

Paweł Dembiński, *Poznańska kapituła katedralna schyłku wieków średnich. Studium prozopograficzne 1428–1500* [The Poznań Cathedral Chapter in the Late Middle Ages: A prosopographic study, 1428–1500], Poznań, 2012, Wydawnictwo Poznańskiego Towarzystwa Przyjaciół Nauk, Instytut Historii Polskiej Akademii Nauk, 838 pp., bibliog., tables, appendices, English sum.; series: Prace Komisji Historycznej PTPN, 68

The chronological reach of this book spans from mid-November 1428 (first entries made in the Poznań Chapter’s oldest metrics book till the end of 1500 (the following century having already been researched on, to a considerable extent). The study aims at determining the Chapter’s cast and the biographies of its members, and at indicating the factors most advantageous to pursuance of a career as a clergyman. The relevant analytical material is broken down in the ‘Appendices’: no. 1 (Prelates and canons of the Poznań Cathedral

Chapter; pp. 333–731), specifying the background, education, and ordination of 283 prelates and canons known from the sources, and the offices and benefices they held; no. 2 (Holders of individual prebends; pp. 733–806). Having analysed the available material, the author has come to the conclusion that the main drivers behind the career path was territorial (Greater Poland) and social background (well-off or middle nobility; preferably, families related to a bishop), or employment at the royal court. Factors such as education or permanent residence at the Cathedral site were clearly less significant. (JA)

Anna Marciniak-Kajzer, *Średniowieczny dwór rycerski w Polsce. Wizerunek archeologiczny* [The medieval knightly court in Poland: An archaeological picture], Łódź, 2011, Wydawnictwo Uniwersytetu Łódzkiego, 511 pp., bibliog., ills., map, charts, English sum.

This archaeological study has a source basis of a total of 190 relics of knightly residences situated in the Greater Poland (Wielkopolska), Lesser Poland (Małopolska), Sieradz-Łęczyca Land, Mazovia, and the historical Ruthenian territories which are today within the limits of Poland (cf. catalogue, pp. 313–465). These objects were constructed since the second half of the thirteenth century. They were situated on hills, often surrounded with embankments or ramparts, with a turret or tower (wooden or, in a later period, often stone or brick) as the residential premises of the knight's family. The residences' architecture reproduced the pattern developed in the tenth and eleventh centuries in France and Germany, subsequently transferred further and further eastwards, as the colonisation progressed. The first half of the sixteenth century saw most of those residences redeveloped into comfortable house-manors, with the embankments or elevations surfaced, in many cases, as a consequence. The result is, the author points out, that the relics of knightly residences are much less known to present-day researchers than relatively-well preserved medieval urban complexes. (JA)

Mateusz Goliński, *Przy wrocławskim rynku. Rekonstrukcja dziejów własności posesji* [At the Wrocław Marketplace: The history of property ownerships reconstructed], part 1: 1345–1420, Wrocław, 2011, Wydawnictwo Chronicon, 356 pp., maps, tables, charts, index of names, cognomens and names of professions for identification of individuals mentioned in the sources, German sum.

The book seeks to determine the proprietorship of tenement-houses and parcels situated in the Wrocław Marketplace area, between the set-up of

the earliest assessorial register, comprising data related to the owners and encumbrances of the properties with annuities, and the end of Middle Ages (Part 2, forthcoming, is to comprise data for the period after 1420). Each of the properties is described in a separate chapter, with a discussion of their layout and development, a list of proprietors and ownership transfer deeds, plus a commentary discussing the genealogical relations and the social and profession-related position of the consecutive owners, and details of the plot's development. In a summary of his considerations, the author pointed to the changing numbers of the properties, caused by their mergers and splits (35 at the moment of the town's foundation; 58 to 62 as for the period in question; today, 60). That the town's elite (merchants, bankers, major realty owners) gathered primarily in buildings located at the western and southern frontage, and in the southern part of the eastern frontage, was a permanent phenomenon. The houses situated there changed their owners the least frequently. Albeit social advancement was often implied by the purchase of a house at the Market, the middle classes (petty merchants, inn-keepers) maintained, in general, their assets situated at the northern and eastern frontages. The 1370s saw wooden developments finally displaced from the Market. (JA)

EARLY MODERN TIMES

Sejm Czterech Ziem. Źródła [The Council of Four Lands: Sources], ed. Jakub Goldberg and Adam Kaźmierczyk, Warszawa, 2011, Wydawnictwo Sejmowe, 472 pp., bibliog., indexes, ill.

The Council of Four Lands was the major authority of the Jewish autonomy in the Polish-Lithuanian Commonwealth. A sensation, the only such solution in Europe, the *Va'ad Arba' Aratzot* exerted an impact on the life of the Ashkenazi-Diaspora Jews. Research on this institution's functioning is extremely difficult as no minutes of its sessions (*pinkases*) are extant. The documents related to the *Va'ad* are dispersed across castle courts records or magnate archives. Hence, the publication of the present book, the outcome of several years of archive queries carried out by J. Goldberg and A. Kaźmierczyk, is of groundbreaking importance. There is also a symbolic dimension to this volume, as it is the last work of Jakub Goldberg who died just before its publication. Goldberg was the most outstanding post-war researcher of the history of the Commonwealth's Jewry. The present edition comprises a total of 255 Polish-language documents related to the Council's activities. For most part, they form a before-unknown source material that fundamentally extends our knowledge of the functioning of Jewish autonomy bodies or authorities. The documents are arranged chronologically and classed into three groups.

The first comprises those produced by the Commonwealth authorities (the king, treasurer, etc.) regarding the *Va'ad's* activities; the second contains deeds generated by the Four Lands' Council, and the third, documents indirectly relating to the Council's activities. Each of them is furnished with an editor's title; each is preceded by a brief summary. The scholarly setting is bilingual, Polish and English, the documents being published in their original language. (MC)

Tadeusz Cegielski, *Księga konstytucji 1723 roku i początki wolnomularstwa spekulatywnego w Anglii. Geneza, fundamenty, komentarze* [The Constitution Book of 1723 and the beginnings of speculative freemasonry in England: Origins, foundations, commentaries], Warszawa, 2011, Wydawnictwo "Klio", Oficyna Wydawnicza "Rytm", 701 pp., ill., name index (persons and characters)

Speculative freemasonry has for years now been enjoying interest among Polish historians. James Anderson's *Book of Constitutions of the Free-Masons*, 1723, proves to be the major source text depicting the history and the rules of speculative masonry. The volume prepared by Cegielski is the *Book's* first complete Polish-language edition. Apart from the source text itself, the exhaustive erudite introduction and commentaries resultantly offer the reader a detailed and interesting study regarding the eighteenth-century history of ideas. The book consists of three basic sections; the first ['The background: James Anderson's *Book of Constitutions* and the origins of speculative freemasonry, 1717–38'] is introductory and deals with criticism of the source and presents a wide historic background. The second, and core, part ['The Foundations'] – is a bilingual edition (English-Polish; a facsimile of the original English text is provided) of *The Constitutions of the Free-Masons*, comprising the work's complete body, in three parts: narrative ('History'), normative ('Statutes', 'General Regulations') and supplementary items ('Songs'). The last section offers historical comments to all the three chapters of *The Constitutions*, explaining mathematical and architectural notions, Biblical references, fragments of the text and details regarding the characters the contemporary reader may find unclear. (MC)

Stanisław Alexandrowicz, *Studia z dziejów miasteczek Wielkiego Księstwa Litewskiego* [Studies on the history of small towns of the Grand Duchy of Lithuania], Toruń, 2011, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 442 pp., tabs., ill.

Stanisław Alexandrowicz researches into the social and economic history of the Grand Duchy of Lithuania in the early modern period. The studies

published to his credit since the early 1960s in various scholarly periodicals – many of which being hard to access today, regretfully – have grown classical. The present volume contains this author's most important texts related to the issues and problematic aspects of the Duchy's small towns, as a broad concept. The book opens with initial remarks discussing the most recent studies on the country's society and economy. The first section includes nine articles discussing the origins of a network of small towns in the Duchy and in Podlachia (*Podlasie*), various aspects of their economic development as well as their ethnical and cultural specificity. Section two contains source materials on Lubcz [Lubtch] on the Niemen – its privileges, inventories, built-up area descriptions, fee-tail. The privileges and inventories Alexandrowicz published earlier on have now been complemented by two earlier-unknown documents, edited by Tomasz Kempa. The texts are reprinted in their original versions, with modernised names of archives; still, the presently published research offers no broader reference to the most recent state-of-play in Polish and foreign research. (MC)

Jakub Niedźwiedź, *Kultura literacka Wilna (1323–1655). Retoryczna organizacja miasta* [The literary culture of Vilna, 1323–1655: A rhetorical organisation of the town], Kraków, 2012, Towarzystwo Autorów i Wydawców Prac Naukowych UNIVERSITAS, 500 pp., bibliog., index of terms and notions, index of persons, ill., English sum.; series: Biblioteka Literatury Pogranicza, 20

This work by Jakub Niedźwiedź is tasked with analysing literary texts and texts with a defined specific purpose, and their use and cultural functions in Vilna since the beginnings of the municipal and town-related literary production till the town's destruction by the Muscovites. The author has undertaken to investigate texts produced by representatives of all the ethnical and language groups of Vilna (incl. Polish, Latin, Ruthenian texts – along with Arabic, Hebrew and Yiddish texts, analysed to a smaller degree but at least mentioned). As the author has no competence in the Jewish or Arabic languages, the basis for his analysis is Christian texts – Jewish or Tartar ones being either mentioned or analysed quite superficially. The study consists of two major parts, the first of which deals with the conditions in which the texts were produced, stored, and distributed. Part two describes the primary types of texts and shows the ways they were used or taken advantage of. A classical rhetorical categorisation is applied: so-called advisory texts are discussed in the first place (political, administrative, as, e.g., legal regulations, official documents); then, judicial and spectacular (panegyrics, sermons, theatrical texts); religious texts follow in the conclusive section (sacred and

liturgical texts, sermons, catechisms). Niedźwiedź's research show a considerable literary and cultural variety of the early modern Vilna. As implied by the analysis, written texts were the instrument of exercise of power in the town. For development of the literary culture, religious milieus (e.g. the Vilna Academy) acted stimulatingly; of high importance were long-lasting polemics between exponents of the various religious confessions. (MC)

Dominika Burdzy, *Szesnastowieczny Sandomierz. Kościół i miasto* [The Sixteenth-century Sandomierz: The Church and the town], Kielce, 2012, Wydawnictwo Uniwersytetu Jana Kochanowskiego, 456 ss., bibliog., indexes, tables, maps, appendix, English sum.

The legal, economic, social, cultural and religious connections between the Catholic Church and an urban organism, examined on the example of Sandomierz, is the subject-matter of the study. The chronological framework is 1500 to 1604. The source base is, in the first place, the Sandomierz town books and the registers of the Sandomierz officialate; other sources, of those kept at the Sandomierz Cathedral Chapter's Archive, have been used as well. There are six chapters; the first two, introductory, describe the legal aspects of the municipality–Church relationship, and the development of Sandomierz in sixteenth century. As the research has shown, on the verge of the modern era, the base model was formal coexistence of the Church and municipality, elaborated already in the Middle Ages. The rule of separation between the ecclesiastical jurisdiction and municipal, and royal jurisdiction was mostly observed. Three subsequent chapters deal with the contacts between town and various ecclesial milieus: collegiate, parish, and regular clergy. The quality of extant sources implied that emphasis has been put on economic issues. Burdzy's research has shown that the Church stimulated the town's economic development; of particular import to the bourgeois economics were loans granted to burghers by clergymen, enabling the former to carry out various investment projects for the town. Foundations also proved of importance for economic development. The last chapter focuses on the religious life in Sandomierz in sixteenth century, discussing the priestly and pastoral activity in all local temples. As evidenced by the author's detailed research, the religiosity and devotion of Sandomierz burghers was no different from its counterparts across a majority of the Crown towns. Certain changes in the forms of devotion are only observable in the period the Trent reform was put into effect – the time establishment of new religious confraternities was initiated, educational actions intensified. The appendix contains tabular breakdowns of the indebtedness figures for the sixteenth-century burghers and clergy. (MC)

Wiesław Pawlak and Magdalena Piskała (eds.), *Wojny, bitwy i potyczki w kulturze staropolskiej* [Wars, battles and skirmishes in the Old-Polish culture], Warszawa, 2011, Instytut Badań Literackich PAN, Stowarzyszenie “Pro Cultura Litteraria”, 417 pp., name index; series: *Studia Staropolskie, Seria Nova*, 30 (86)

This collection of studies has been prepared on initiative of outstanding literary scholars associated with the Section of Renaissance and Baroque Literature Studies – Institute for Literary Studies, Polish Academy of Sciences, and the Department of History of Literature, Catholic University of Lublin. The six hundred years’ anniversary of the Battle of Grunwald (Tannenberg), 1410, provided an incentive for publication of the outcome of studies on the image of wars, conflicts and polemics, as reflected in the early modern writings of Europe and the Polish-Lithuanian Commonwealth. A total of twenty-eight articles written by scholars representing various scientific centres offer diverse topics and varied methodological approach of their authors. Subject to analysis are all the major armed conflicts of the Commonwealth, the greatest interest among the scholars being aroused by the Grunwald battle (Krystyna Stasiewicz, Mirosław Lenart, Agnieszka Borysowska); separately considered have been the battles of Obertyn (Dariusz Śnieżko), Byczyna/Pitschen (Sławomir Baczewski); Pskov and Smolensk (Tomasz Ślęczka); Cecora/Țuțora (Michał Kuran); Berestechko (Wiesław Pawlak); Chocim/Khotyn (Paulina Buchwald-Pelcowa); also, the Cossack wars (Anna Nowicka-Struska) and the Northern War (Marek Prejs). Analysed has also been the literary production of selected Old-Polish authors, e.g. Jan Achacy Kmita (Jacek Sokolski), Jan Kochanowski (Kwiryna Ziemia), Szymon Szymonowic (Radosław Rusniak). The source material has been analysed in much a diverse fashion – historical or literary-historical inquiries are complemented with gender-studies-based deliberations. (MC)

Mariusz Balcerek, *Księstwo Kurlandii i Semigalii w wojnie Rzeczypospolitej ze Szwecją w latach 1600–1629* [The Duchy of Courland and Semigallia in the Commonwealth’s war against Sweden, 1600–1629], Poznań, 2012, Wydawnictwo Poznańskie, 448 pp., bibliog., source annex, glossary of geographic names, indexes, English sum.

The military conflicts between the Polish-Lithuanian Commonwealth and Sweden in seventeenth century were among the major events occurring in the Europe of that time, decisive for the changing system of forces in the Baltic Sea area. Mariusz Balcerek’s aim is to determine the participation of

the Duchy of Courland and Semigallia in the Polish-Swedish war between 1600 and 1629. He has carried out quite an extensive source query on materials collected in the Polish, Swedish, Latvian, and Lithuanian archives. The subject of his analysis is the course of military actions and manoeuvres conducted within the Duchy as well as diplomatic and political actions taken by the rulers and determining their attitude toward the conflict. The focus is on the major occurrences, including Duke Friedrich's dispute with Krzysztof II Radziwiłł, the Wolmar Farensbach affair, or the assassination of Nolde brothers. The book has seven chapters, discussing, in a chronological order, the conflict's consecutive stages (i.e. 1600–9; 1617–20; 1621–2; 1625–6; 1626–9). A detailed chronological analysis has enabled the author to opine that Courland's contribution to the ongoing conflicts was directly conditional upon a party's military superiority; hence, unambiguous evaluation of the Duchy's participation in the war is impossible. It is moreover evidenced that internal conflicts directly affected the development of the military conflict. The attitudes of the Duchy's rulers were also determined by the country's military potential: as is clear from the argument, Courland would not be able to hold the enemy back on its own. Analysis of the Commonwealth's, and Sweden's, attitude toward the Duchy, its rulers and dwellers has enabled to hypothesise that both states viewed the Duchy as a peculiar pediment from which either could attack its enemy. The argument is complemented by a source annex containing the source documents of central importance to the conflict in question. (MC)

Zofia Zielińska, *Polska w okowach "systemu północnego" 1763–1766* [Poland in the chains of the 'Northern System', 1763–1766], Kraków and Warszawa, 2012, Wydawnictwo Arcana, Instytut Historyczny Uniwersytetu Warszawskiego, 691 pp., bibliog., name index; series: Arkana Historii

The political history of the Commonwealth under the partitions is a research area that enjoys unswerving interest among historians, yielding numerous publications. Still, a number of political-historical issues have not been analysed or investigated to date. Zofia Zielińska's most recent book attempts to fill this gap. The author's objective is to complement the hitherto-amassed knowledge on the political occurrences and events of the latter half of the eighteenth century, by indicating the part played by Russia. The assumed chronological framework refers to the beginning of the interregnum after King Augustus III's death and the start-date of the 1766 *Sejm*. The present study is innovative primarily owing to the source material it uses. The many years of queries in the Russian archives (Archive of Foreign Policy of the Russian

Empire – AVPRI), until recently unavailable to Polish historians, and supplementary research done in Germany (Geheimes Staatsarchiv Preussischer Kulturbesitz; Berlin [Dahlem], Sächsisches Staatsarchiv, Hauptstaatsarchiv, Dresden) and Austria (Haus-, Hof- und Staatsarchiv, Vienna) have enabled the author to prove that Russia's influence on the political occurrences in the Commonwealth in the second half of the eighteenth century was in fact larger than it seemed before then. Russia's activities during the election of Stanisław August Poniatowski (King Stanislaus Augustus) have been thoroughly analysed, with a focus on the changes in the policy pursued by Empress Catherine II's, consisting e.g. in: support lent to a single party and making the Orthodox-Church as well as the dissident cause part of the political discourse. The involvement of the Polish-Prussian conflict on general customs-duties is discussed in detail; emphasis is put on the attitude of Russia, hostile against the reforms in the Commonwealth, and on its importance in the course of the dispute with the Prussians. Based on the analysis of the conflict around the dissident cause, Zielińska has proved that in her political action, Catherine did not take into account Polish political leaders or the social opinion, driving her designs in a forcible manner whenever she considered it the right thing to do. The further discussion, concerning the battle for abolishment of the *liberum veto*, evidences that attempts at reforming the Commonwealth's political system encountered resistance both from Russia and from a considerable share of the society. (MC)

Konrad Kuczara, *Grecy w kościołach wschodnich w Rzeczypospolitej (1585–1621)* [The Greeks in the Eastern Churches of the Polish-Lithuanian Commonwealth (1585–1621)], Poznań, 2012, Wydawnictwo Poznańskie, 292 pp., bibliog., appendix, name index, English and Ukrainian sum.

Konrad Kuczara's study aims at describing the role of the Greek clergy in the life of the Eastern Churches in the Commonwealth territory in the late sixteenth and early seventeenth centuries. As a broader concept, relations between the Eastern Churches and the Patriarchate of Constantinople are discussed. The chronological framework is defined by the activity in the Commonwealth of two Patriarchate representatives, Joachim V (1585–1621) and Theophanes III; thus, the period of reforms applied to the Greek Episcopate following the Union of Brest is covered. The source queries for the venture have been made in Polish, Greek, and French libraries. The core subject-matter is analysis of the activities of eight Greek figures, Orthodox as well as Greek clergymen arriving from Rome with the mission to help establish the Uniate Church in the Commonwealth: Joachim V, Jeremiah II Tranos,

Arsenius, Petros Arkudios, Nikephoros Parasios, Meletius Pigas, Kyrillos Loukaris, Theophanes III. As detailed biographical studies have shown, Greek clergymen's visits to the Commonwealth had their political consequences (such as tightened contacts with Constantinople, attempted loosening of the relations with Moscow), along with a cultural aftermath (e.g. reforms introduced in Orthodox schools). Kuczara argues that the Greeks' activities in the Commonwealth were decisive for the central role the Greek heritage had in the building of the religious and cultural identity of the Commonwealth's Orthodox populace. Furthermore, the Greek clergy has played an important part in the formation of the Uniate Church in the Polish-Lithuanian Commonwealth territory. (MC)

Ewa Gruszczyńska, *Dawne polskie przekłady prasowe. Informacja, perswazja, manipulacja* [Early Polish press translations: Information, persuasion, manipulation], Warszawa, 2012, Oficyna Wydawnicza ASPRA-JR, 249 pp., bibliog., ill., appendix

Ewa Gruszczyńska's study has been tasked with the idea to verify the statement whereby translations (into and from Polish, in this case) of occasional publications or ephemeral prints in sixteenth to eighteenth century, when published, had not only an informative but also a persuasive and manipulative function to fulfil. The basis for these considerations is a collection of some 120 prints published in 1514–1718. A linguistic analysis is applied to these texts, the translations being assigned specified respective functions. The first two chapters are introductory/classificatory, presenting the source material and the basic linguistic notions regarding press translations defined. The subsequent sections analyse the informative layer in the Polish translations of occasional prints, based upon selected source examples, specifying the types of information therein contained into social-political, religious, and sensational(ist). A separate section deals with the use of language persuasion; the analysis extends to directly and indirectly persuasive means. In addition, the author describes the manipulations by analysing items repeated after the original text and supplementations. The primary value of this work is its findings regarding the quantity of ephemeral translations, their typographic and translational characteristics. Gruszczyńska has proved that authors in the Old-Polish period endeavoured to translate accurately whilst texts were often enriched or depleted. Persuasion was the most popular textual operation (with appeals, pieces of advice, requests, warnings and admonishments being used), while deliberate manipulation was less frequently at work. The scarce examples of occasional publications show that linguistic means of manipulations were applied sporadically, while

pieces of information dubious as to genuineness or accuracy were reproduced after the original more often. The core argument is complemented by an appendix listing, in a tabular form, the titles of translated occasional prints forming the study's source base. The publication is richly illustrated with reproductions of prints of the said type. (MC)

Ewa Letkiewicz, *Klejnoty w osiemnastowiecznej Polsce* [Jewellery in the eighteenth-century Poland], Lublin, 2011, Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, 475 pp., bibliog., indexes, ill., English sum.

This book by Ewa Letkiewicz shows the ways jewels functioned in the eighteenth-century Commonwealth. In the research conducted to date, historians and art historians only took interest in so-called patriotic jewellery whose earliest production started in the latter half of the said century. Having assumed that the industrial and intellectual revolution, as well as the social changes taking place in that century altered the attitude toward jewellery, the author sets as the goal for herself to examine the eighteenth-century jewellery not only in its material aspect, but also with a focus on how it actually functioned and what its cultural importance was. The research framework extends from the election of Stanislaus Augustus to the Third Partition (1795). The source base consists of written pieces, stored at the Central Archives of Historical Records, the State Archives of Lublin and Poznań, as well as engravings and eighteenth-century jewellery collections stored in Polish and foreign (Dresden, London) museums. Letkiewicz has also gained access to relevant private collections. Part one discusses the materials and techniques applied in eighteenth-century jewellery art and trade; the subsequent part analyses the motifs and inspirations in the said area; the third, and last, deals with jewellery users. The author's research has been concluded by the finding that eighteenth-century inhabitants of the Commonwealth tended to purchase luxury goods and jewels on a large scale; the buyers were primarily, and quite obviously, magnates. In the period under analysis, a change is observable in the patterns of the jewellery purchased: as opposed to the seventeenth century, the following age saw jewels of an asymmetric elegant shape enjoying the highest popularity, with natural phenomena as the basic source of inspiration for the jewellers. The emotional value of pieces-of-jewellery was of high importance to the producers and consumers. The ways jewellery functioned socially have also changed – the most important being the start of mass-scale manufacture of cheap jewellery. All those processes ought to be seen as related to the development of the Enlightenment ideologies. The volume is richly illustrated. (MC)

NINETEENTH AND TWENTIETH CENTURY

Dawid Maria Osiński, *Aleksander Świętochowski w poszukiwaniu formy. Biografia myśli* [Aleksander Świętochowski in search of a form: A philosophical biography], Warszawa, 2011, Uniwersytet Warszawski, Wydział Polonistyki, 514 pp., bibliog., ill., tab., index

Aleksander Świętochowski (1849–1938), journalist and columnist, playwright, novelist, and social worker, has established his position in the history of Polish culture as an individual symbolic for the ideological-artistic current referred to as the Warsaw Positivism, which he patronised in his youth years. His plenteous writing output, spanning several dozen thousands of pages, is obviously not reducible to this particular aspect – not to mention his social-and-educational activities. Essentially, the diverseness of Świętochowski's interests and forms of expression – in spite of his early involvement in Positivism; the evolution he experienced in the course of his long and extremely assiduous life; and, the attitude of seclusion and disregard for intellectual en-vogue trends he assumed in the time of his peaking popularity, all position him beyond any periodisation or literary/cultural current. In other words, Świętochowski – admired for some time, then mostly derided, and, lastly, almost forgotten and only randomly known today – poses a significant task to the biographer.

The book by Dawid Maria Osiński, a Warsaw-based Polish philologist, is obviously not the first attempt at facing this biography; its preceding counterpart, authored by Maria Brykalska, was published some twenty-five years ago, though. Osiński's approach appears quite innovative indeed: using contemporary literary-critical theory and its terms, he undertook to analyse the works and legacy, approaching Świętochowski mostly in terms of an author and thinker, rather than an activist and publicist involved in the ongoing occurrences. Thus, an author commonly regarded as a monument of a most past epoch has now been revived by an extremely modern biographer. As Osiński admits, the biography has been inspired by Rüdiger Safranski's *Nietzsche: A Philosophical Biography*.

The biographer set an objective for himself to search for Świętochowski's 'form' as author and thinker, one that would be correspondent with his concept of 'super-presence', making Świętochowski somewhat akin to the character of Safranski's book. The consistency with which Osiński quests for traces of 'super-presence' in Świętochowski's profuse output might at times make one afraid of having to do with overinterpretations. However, this approach seems deliberate to quite an extent, in that it may help tackle the enormity of the texts under analysis. Following the biographer's concept,

the key to Świętochowski's entire philosophy and oeuvre – in other words, his 'thought' – is to be found in *Dumania pesymisty* [A pessimist musing], a rather early text, the point as from which Świętochowski made himself, consciously and purposefully, singular and lonesome as an author and thinker. Osiński considers *Dumania...* a hypertext, using which the sought-for 'form' can be deciphered, and reconstructed, in the remainder of Świętochowski's writings. (AK)

Marta Sikorska-Kowalska, *Zygmunt Heryng (1854–1931). Biografia lewicowego intelektualisty* [Zygmunt Heryng ... A biography of the leftist intellectual], Łódź, 2011, Wydawnictwo Uniwersytetu Łódzkiego, 370 pp., bibliog., index, English sum.

Zygmunt Heryng was one of the most interesting figures in the Polish *fin-de-siècle*. An illustrious socialist activist and publicist in his young years, one of the first Polish Marxists, he later became, for most part, a lukewarm scholar, devoting himself to social studies, also as a professor with the Free Polish University [Wolna Wszechnica Polska] in Warsaw. His intellectual biography renders an enlightenment-based optimism and belief in progress, the traits still characteristic with the leftwing intellectuals of the first half of twentieth century, although revolutionary visions echoed 'from behind the baulk-line', endorsed by the patrons of this style of thinking: Karl Marx, Sigmund Freud, and Friedrich Nietzsche, to name those three. As the whole group of Polish leftish radicals, Zygmunt Heryng was certainly not a great demystifier; still, his career doubtlessly deserves being reflected upon, and re-read. Not all the threads of this rich biography have seemingly been followed with an equal care by the biographer; the edition and recent publication (2007) of Heryng's memoirs (*Sojalizm przed pół wiekiem (1875–1880) w Rosji i w Polsce. Przeżycia i rozważania* [Socialism half a century ago (1875–80) in Russia and Poland. Experiences and considerations]) also goes to her credit. Heryng once made a name for himself as the author of a treatise titled *Logika ekonomii* [The logic behind economy] (1896); the biography certainly offers more threads and trails close to the radical East-European intelligentsia. Based on an enormous source base, this is one of those biographies without which it is difficult to understand the history of the Polish intelligentsia of the late nineteenth/early twentieth century. (GK)

Agnieszka Barszczewska, *Moldawscy Csángó a Rusini karpaccy (1867–1947). Problemy rozwoju tożsamości zbiorowej w Europie Środkowo-Wschodniej w XIX i XX wieku* [The Moldavian Csángó People and the Carpatho-Rusyns (1867–1947): The developments of a collective consciousness in 19th and 20th century], Warszawa, 2012, Wydawnictwo Trio, Collegium Civitas, 390 pp., bibliog., ill., English sum.

This monograph, by Agnieszka Barszczewska, a Hungarian studies scholar and historian, is fascinating for one simple reason. Having focused on the issue of ethnical identity in the Central Europe, of which innumerable volumes have been written in 20th and 21st centuries, we are told the history of peoples about which not only an average educated reader but even specialists know not too much, sometimes not much more than nothing. Impressive with her erudition, knowledge of professional literature, and linguistic competence, the author uses a clear and precise language to conjure the spirit of the Central Europe as it appeared a good hundred years ago: as a region populated by somewhat mysterious peoples, remaining almost unknown to foreigners, often without established names assigned to them in Western languages. As Barszczewska reminds us, at least two such groups have survived till this day: the Csángó and the Rusyns.

The Csángó are a Catholic people who spoke Hungarian in the past and who inhabit today the Moldavia territory in Romania and, as small groups, other Romanian areas, e.g. the vicinity of Braşov. There is virtually no doubt, to the author's mind, that the Csángó – in spite of opinions formulated to the contrary by certain Romanian nationalist scholars – have descended from the Hungarians; it remaining disputable when and how they arrived to the lands they have been inhabiting till this day. The most plausible version suggests it happened in the thirteenth century – the time the people later named Csángó travelled the Carpathians, from Transylvania, detaching themselves from the Sekeler people who today inhabit, in condensed groups, a significant part of the province which has been part of Romania since 1919, and who are frequently regarded simply as Hungarians. The Csángó (the name's origin is unclear) have to a significant extent lost – in the period investigated by Barszczewska and later on, until today – the sense of their national identity, that is, affiliation with the Hungarian nation; their command of Hungarian has been systematically deteriorating. The Roman-Catholic religion has not ceased to be their distinctive factor, though.

The Carpatho-Rusyns form, in turn, a much less dense group which today inhabits, primarily, the Transcarpathian Rus' as well as Polish, Slovakian, Hungarian and Romanian frontier areas. Similarly to the Csángó, they until recently had no educated class, nor did they develop a codified

literary language. Inhabiting mountain areas, they lived separated from one another, their dominant consciousness being local, as consolidated by political divisions following the decomposition of Austro-Hungary in 1918; hence, even today, they are often known by their local names – e.g. Polish Lemkos or Hutsuls, at the northern side of the Carpathians. The Russian scholars, and subsequently their Ukrainian peers, often regarded them as part of the Lesser-Russian (Ukrainian) nation, rooted in the mediaeval Ruthenia – a view backed by their name, or rather, lack of an established name in Western languages (Ruthenians/Rusyns; *Ruthenen/Russinen*). Paradoxically, the Rusyns gained the strongest awareness of a common identity in the emigration – for instance, in today's Serbian Vojvodina, but in the first place, in Canada, the U.S., and Australia. The Greek-Catholic religion is the unifying factor for all the Rusyns, speaking mutually similar but actually different dialects.

The book in question shows that the history of the recent one-hundred-and-fifty years has strongly affected the identity of Rusyns and Csángó; they evolved in the opposite directions. Living continually within a single state, surrounded by the Romanian majority – prevalent in number and culture-wise – the Csángó have to a significant extent lost a sense of their peculiarity, getting gradually assimilated till two-thirds of them ceased to speak their mother tongue in the early twenty first century, whilst preserving a religious distinctness. The political history of the Rusyns was much more abstruse: once under the Hungarian rule within the Austro-Hungarian monarchy, most of them gained a nominal autonomy as part of Czechoslovakia in the interwar period, then populating, since 1945, the Ukrainian Soviet Republic and lastly, independent Ukraine, from 1991 onwards. It was already at the outset of twentieth century, the time of intensive Magyarisation, that a Rusynian autonomy movement came to the fore, along with organised endeavours to preserve and reinforce a separate identity. Since the Cold War era, when the Rusynian separatism was brutally crushed by the communists, the Rusynian diaspora in Canada has been the major centre of building the community's identity. In other words, as Barszczewska suggests, the national aspirations of the Rusyns are gradually growing stronger, seemingly benefiting on the historical turbulences. (AK)

Andrzej Olejko, *Niedoszły sojusznik czy trzeci agresor? Wojskowo-polityczne aspekty sąsiedztwa Polski i Słowacji 1918–1939* [An ally manque, or, the third aggressor? Military-political aspects of the Polish-Slovakian neighbourhood, 1918–1939], Kraków and Rzeszów, 2012, Wydawnictwo Arkadiusz Wingert, Wydawnictwo Uniwersytetu Rzeszowskiego, 544 pp., bibliog., ill., phots., maps, index, appendices; series: Zdarzyło się w XX wieku

‘You, voracious Polish crawlers, devour us you will, it’s you that have already gnawed [the Cieszyn] Silesia away, there’s 40 million of you, ignominy be on you, as you cannot build a railway by ourselves and this is why you’re grabbing our Slovak land!’: this is what heard the Poles marching into Swierczynowiec (Svrčinovec) near Čadca, seized, along with several other disputed territories, in the course of the so-called Munich crisis. This ‘welcome address’ marked their appearance in the area to which Poland claimed its ethnical, historical and moral (let alone strategic) rights. In spite of its title, the study is primarily focused on the key period of 1938–9, discussing the preceding two decades within a total of several dozen pages. The outcome is a multifaceted analysis of the Polish-Slovakian relations on the eve of the Slovak Republic and after its establishment – inclusive of descriptions of the populace’s sentiments, guerrilla and espionage actions – plus, a meticulous description of the preparation for the war on both sides, and to the armed clash of September 1939, referred to by the author as ‘the Polish-Slovak war’. The source base behind the book is fabulously abundant: the bibliography has seventeen running pages of studies or analyses, added to those are memoirs, source publications, and documents from the archives in Warsaw (Central Archives of Modern Records, Central Military Archive), London (The Polish Institute and Sikorski Museum), Zakopane (Tytus Chałubiński Museum), Prague, and Bratislava. (TF)

Jerzy Zalewski, *Bezpieczeństwo polityczne Drugiej Rzeczypospolitej: wybrane problemy* [The political security of the Second Republic of Poland: Selected questions], Warszawa and Bełchatów, 2012, Instytut Józefa Piłsudskiego, Związek Strzelecki “Strzelec”, 280 pp., bibliog., index, series: Biblioteka “Niepodległości”, 14

What is it that a spoon consists of? Reply: It’s a guiding lever, and a soup compartment. – This military joke, a classic, quite well pictures the style Jerzy Zalewski uses in his work on political security of the Second Polish

Republic. 'It is assumed that the political security system is informed by a multi-vector processes exerting their impact on its surroundings, and, in parallel, the stimulating activity of institutional structures. Regardless of a dynamic system, the security system structure is a device of statically identified reality, extending to organisational elements of durable functional and temporal value': thus, and so on, goes the introduction, which regretfully does not stylistically diverge from the rest of the book. 'Why should one be straightforward, if complicacies are practicable?', is the idea Zalewski seems to advocate. I shall be merciful enough to leave some funny bits where the author gets entangled and eventually lost in those sentence structures he has developed.

Once we have trudged through the barrier of this convoluted language, which is an ambitious task in itself, we would get there to a pretty reliable, though perhaps little revealing, study which offers a survey of discussions of the Second Republic military men and politicians on how to provide security for Poland. Second, it describes the objective determinants causing problems to such provision, and the actions taken by subsequent leadership teams to change the state of affairs. The author has used a broad spectrum of sources, among which the major importance was assigned to the press – especially, the *Bellona* journal, published since 1920, and *Polska Zbrojna*, a daily (since 1921) and official organ of the Polish Army. Several other military or military-historical periodicals have also been analysed (*Przegląd Wojskowy*, *Przegląd Piechoty*, *Przegląd Historyczno-Wojskowy*), along with daily-press articles on safety and security, particularly those published in periodicals being official, or semi-official, organs of the political camps. The other three categories of sources used include: official documents (acts or laws, *Sejm* session minutes, party programmes, military documents – public or secret), journalistic writing of the interwar period (and later-date memoirs of the period's actors in the political scene); and, the period's theoretical literature on the national security. The study is composed of four sections: Chapter 1 covers the period preceding the May Coup d'État of 1926; 2 – *Sanacja*'s policies; 3 – security concepts proposed by the Opposition; the fourth, and the most interesting, chapter discusses the role of military education in Second Republic.

Can the analysis proposed by Zalewski be deemed unbiased and complete? Well, it reveals certain deficiencies. The author has not exerted himself to conceal his private political sympathies as he describes the Obóz Wielkiej Polski (the Camp of Great Poland) as 'a cumbersome imitation of the Italian fascism', while hammering and blistering the *Sanacja* as well. The Piłsudski team and its successors might have a lot to be blamed for, but their endeavours to make up for the gap, increasing during the 1930s, between the Polish army on the one hand and the Soviet and, especially, German army on the other definitely go to their credit. A complete democratisation of the country, as in the years 1921–6, would doubtless entail a reduced,

rather than increased, spend on the army. Yet, Zalewski tracks the origins of the September 1939 disaster in, among other factors, the circumstance that by disassembling the Polish democracy, the Piłsudski camp buried the concept of 'nation under arms', which for most part deprived the nation of any reasons to fight for its country. In a word, Poland lost to Hitler as 'the nation's immanent controlling function represented by the parliament' could not occur therein, and instead, the country had to endure 'Piłsudski's decision-making monism' and a 'groundless sacralisation of the army'. It is not a serious concept to ascribe the key role to those drivers in the Republic's defeat in its armed clash with the Third Reich. Yet, Zalewski aptly identifies the military iniquities of *Sanacja*: their inclination for exaggerated secrecy and making military decisions within a too-narrow circle, along with dismissal from the army of too many experienced officers who were 'to blame' merely because of their anti-Piłsudski-camp orientation. Things have almost been made perfectly clear here: the problem shared by high-ranked officers with a past episode with the Legions in their biographies, the one they had been reproached for on a regular basis until the May Coup, was a deficiency of adequate theoretical background: otherwise, officers of the former partitioner countries' armies, who were rather unwelcome in that circle, did have this particular advantage. Competence-related disputes between the military men and the civilians (e.g. Eugeniusz Kwiatkowski) during the *Sanacja* rule have been covered unsatisfactorily. The national minorities, an issue of importance, is only touched upon in the book. The Ukrainians through to the Jews, all not only had a weaker reason than the Poles to identify themselves with Poland but the state moreover ran an incoherent policy towards them, conditioned, among other factors, upon the prejudices of the right-wing part of the society.

So, what does 'to provide security' mean? Why did the period's government teams have a certain specified understanding of this idea, rather than some other? Jerzy Zalewski has, all in all, produced a pretty good study which, however, does not go beyond the beaten track. The perspective he proposes is one of the state and nation, rather than an individual. (TF)

Hanna Wójcik-Łagan, *Kult bohatera narodowego. Józef Piłsudski w szkolnej edukacji historycznej w latach trzydziestych XX wieku* [The cult of a national hero: Józef Piłsudski in the school historical education of the 1930s], Kielce, 2012, Wydawnictwo Uniwersytetu Jana Kochanowskiego, 340 pp., bibliog., index, ill., appendices, English sum.

Beside anything else, this study is a repository of uproarious (as we see them today) anecdotes. It reminds us of a dozen-or-so graphomaniac ditties

on Piłsudski schoolchildren used to swot up (Alfons Dzieciółowski's 'The brigadier of Hope, deathless // amidst wilderness stands his guard'). You can meet individuals such as, e.g., a certain Michał Pieszko, history teacher in Kielce in the interwar period, who was nicknamed 'Marshal' by his students due to his adoration for Piłsudski; they were wont to greet him exclaiming: 'Compass, pencil, globe and truncheon is our dear Marshal's scutcheon: Cheers, cheers, cheers!'

As truncheon, or baton, was becoming the (real) Marshal's emblem, there was a myriad of such teachers and such rhymes: even Piłsudski's famous Chestnut Mare seized complete paragraphs in school textbooks (and H. Wójcik-Łagan's book offers several telling examples). The process was heavily accelerated by the reform of the education system carried out by Minister Janusz Jędrzejewicz, which introduced a veritable cult of Marshal Piłsudski in Polish schools. This ought to be situated in a broader context, though: the interwar-period school endeavoured to establish a bond with the state and a sense of loyalty toward its rulers and servants of all ranks – from the President (after the May Coup, also Józef Piłsudski himself) down to local officials. As Konstanty Ildefons Gałczyński flouted, in a poem: 'Who's it that's sprinkled the snow all 'round at night? // Ah, himself, Mister Voivode! // Pray now, my baby, the whole land does it right, // May he be by God bestow'd...'

Wójcik-Łagan's book poses a series of interesting questions regarding the role of Piłsudski in the school system shaped according to the abovementioned pattern. In what ways was the Marshal's biography represented in the textbooks and at lessons? What image of this figure the history handbook authors wanted to offer and communicate? What patterns, as intended by those who wrote the instruction programmes and teachers, this figure was supposed to convey? What teaching methods and educational aids were applied at school to instil such contents in the students? How did the way Piłsudski was presented relate to the way used with the other important figures of the most recent Polish history, just to name President Ignacy Mościcki? What was the role of the Piłsudski cult in the extracurricular classes and activities, and in the sphere of out-of-school entertainment (e.g. film shows for the youth)? Lastly, and perhaps most importantly, what were the results of all that intense course of teaching, with its governing idea phrased 'there's no Pole like the Marshal'?

The answer is, it all varied – albeit one may argue whether the book's author has proved it in a methodically satisfactory manner. On the one hand, the obligatory participation in the secular cult of Piłsudski has naturally left its traces; on the other, a share of the youth was thereby disposed toward contestation and alternative ideologies, be it by perversity. In any case, many a pupil were educated at their family homes into views contrary, in this respect, to those taught at school – and this was true for leftist homes, where the new image of the former socialist veteran was regarded with horror,

as it was for National-Democracy followers that demurred to the image of Piłsudski drawn in a 'Santa Claus'-like fashion.

Wójcik-Łagan has taken advantage of a wide body of sources. The archival sources are, true, related to a considerable extent with her own workplace site, the Kielce Land; still, there is a certain amount of other documents, such as ordinances of the Ministry of Religious Confessions and Public Enlightenment and officials' utterances on education-related matters, sourced from the Polish Teachers' Association [ZNP] archive and the Central Archives of Modern Records. Surviving are also documents, of particular importance, from a school in Skowronno near Pińczów, recapitulating history lessons and thus giving us a valuable insight into the teaching practice. The author has moreover used, quite obviously, the period's textbooks and curricula, lesson excerpts and outlines, industry press, accounts of the Marshal's visits to individual schools, educational publications, diaries and memoirs.

The summary section is definitely not-quite-incisive, for a change; it offers a bundle of casual reflections rather than a summa of the research covered by the book. Beside this, the book under review may be deemed a useful and pretty-well-elaborated study. (TF)

Dariusz Konrad Sikorski, *Spór o międzywojenną kulturę polsko-żydowską. Przypadek Romana Brandstaettera* [A dispute on the interwar Polish-Jewish culture: The case of Roman Brandstaetter], Gdańsk, 2011, Wydawnictwo słowo/obraz terytoria, 542 pp., bibliog., ill., index; series: Wokół Literatury – słowo/obraz terytoria, 21

Roman Brandstaetter (1906–87) was a peculiar case against the background of his epoch. A Zionist in his youth, and follower of the current's extreme segments later on, he experienced a thorough personal transformation during WWII, complemented with his conversion to Catholicism, which eventually made him one of the major Polish religious authors. The study's central subject is Brandstaetter's disillusionment with assimilation and estrangement of the Jewish destiny, against a Polish identity that was getting formed in the two decades between the World Wars. The entire generation of Poles of Jewish descent, who entered their adulthood in the Second Republic, was struggling with similar problems. Thus, the study bears a mark of a contextual biography, to a considerable extent. Interestingly problematised and well-thought-over, based in its documentary aspect upon an enormous factual material – primarily consisting of pieces of journalism subject to critical analysis, testimonies and private stories dispersed in the world and gathered for years – Sikorski's book is certainly deserves the attention. Meticulously

edited, the publication is enriched with a conscientiously prepared bibliography of its title character. (GK)

Dariusz Jarosz (ed.), *Wypoczynek zorganizowany dzieci i młodzieży w Polsce XX wieku* [Organised leisure activities of children and youth in 20th-century Poland], Wrocław, 2012, GAJT Wydawnictwo, 269 pp., bibliog., ill., name index

The book under review has been contributed to by seven authors (Dariusz Jarosz and Aleksander Juźwik, Wanda Królikowska, Elżbieta Mazur, Grzegorz Miernik, Aneta Nisiobęcka, Maria Pasztor). Their studies contained in it reply to the same research questions, which enables them to form a peculiar monograph. Each of the researchers tries to assess the scale of youth's and children's leisure in the period analysed, enumerate its forms and its organisers, daily problems with which leisure facility centres struggled (e.g. supplies, hygiene and staffing challenges), and evaluate the governing educational rules applied at such sites. Summertime leisure activities of youth and children were organised in the Second Polish Republic with effort of social workers, philanthropists, assisted at times to this end by the state. In the 1930s, ca. 2 per cent children took advantage of organised forms of leisure. Right after the war, youth summer and other camps were organised under the guiding principle of social rescue targeted at the biologically endangered generation (disease healing, supplementary alimentation). Significant to that period was an organisational and ideological pluralism. In the Stalinist period, the state grew to become the main leisure organiser, and the camp action was centralised. The campers were subject to communist indoctrination and atheisation. This leisure style has grown mass enough (extending to some 20 per cent of the target age group) that it become identified in the common awareness as a vested employee benefit. Between 1957 and 1970, organised leisure extended to even more children, with social considerations assumed as the beneficiary's qualification basis; the state moreover endeavoured to observe the rule of secularity (ignoring the parents' demands regarding their children's participation in religious practices on Sundays, etc.). The largest number of children using organised leisure activities appeared in the 1970s decade (a third of the whole young population; or even $\frac{4}{5}$, including leisure facilities used at the residential place). The forms of relaxation became much diversified (winter camps gaining popularity, increasing numbers of children travelling abroad). Religious camps organised by the Catholic Church for the youth, so-called 'Oasis camps' (mostly, a 'grey zone' activity), were a sign of the time. The economic crisis of the 1980s contributed to a reduced number of participants of camps held under the aegis of employing institutions, while religious camps continued to see a growth trend. It seems that one of the factors

of a nostalgia for the 'People's Poland' past 1989 was the memory of those leisure forms the socialist 'welfare state' made available to its citizens. (BK)

Księga bezprawia. Akta normatywne kierownictwa resortu bezpieczeństwa publicznego (1944–1956) [The book of lawlessness: Normative files of the Ministry of Public Security management (1944–1956)], ed. Bogusław Kopka, introduction by Andrzej Paczkowski, Warszawa, 2011, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 1049 pp., bibliog., name index, CD-ROM

The volume contains a total of 260 documents furnished with objective and name footnotes, plus a CD-formatted supplement featuring 3,857 sheets of scanned archival documents of lesser importance. The documents are normative: generated by the Ministry of Public Security management team, they were targeted at the entire subordinate apparatus. The files picture the development, directions, and activity areas of public security authorities and bodies, the apparatus's organisational structure and its changes, the services' operation methods (labour instructions, information acquisition methods, connections with other state institutions: Milicja Obywatelska [state police], Ministry of Justice), and the services' internal problems (malpractice, breach of employee discipline, inefficiency, ineffective action). The book evidences the main directions of the Ministry's repressions against the society, show its totalitarian aspirations, along with its bureaucratic daily routine (awards, reprimands, staff acquisition methods, employee awarding methods, payrolls). (BK)

Ewa Bieńkowska, *Dom na Rozdrożu* [A house at the Crossroads], Warszawa, 2012, Wydawnictwo Sic!, 256 pp.

An outstanding essayist and literary scholar, Ewa Bieńkowska (b. 1943) is a daughter of Władysław Bieńkowski (1906–91), a close associate of Władysław Gomułka from the Nazi occupation time, co-founder of the Polish Workers' Party [PPR] and Minister of Education (1956–9) and, later on, Marxist revisionist and dissident. Her most recently published memoirs mainly describe the private life of a family that for a number of years was part of the ruling elite (for instance, interestingly enough, their home was not programmatically antireligious; Catholic holidays were solemnly celebrated there), analyse her father's and mother's thought horizons and ideological roots (both were brought up in the Polish province; intelligentsia was not their background). Władysław Bieńkowski's daughter attempts to understand

how come her father, having ceased his political activities in 1959, started criticising the authorities and the party that was once his own (he had a total of four brochures attacking Gomułka's policy published to his credit, with Jerzy Giedroyc's emigration publishing house in Paris). Bieńkowska shows his ideological evolution and his original sociological/political-scientific concepts on dictatorship authority. She also describes the adventures of Flora Bieńkowska, her mother, a socialist-realist writer associated for many years with the Left. She also quit the communist party, in 1966, and in later years approached the Catholic Church. An important caesura in the entire family's life was the year 1968, whose occurrences disillusioned them with regard to the socialist system. Interestingly, the book's title is purposefully ambiguous; more literally, it refers a topographical feature – *Plac na Rozdrożu* in Warsaw, whose name might be translated as 'Crossroads Square'. The Bieńkowski's apartment was located nearby. An advantage of these memoirs is the daughter's considerable dose of criticism toward her parents' choices and path(s) of life – a rarity among the hitherto-published memoirs of the offspring of the 'People's-Poland' communist elite. (BK)

Tadeusz Markiel and Alina Skibińska, *„Jakie to ma znaczenie, czy zrobili to z chciwości?”: Zagłada domu Tryncherów* [“So what, if they did this out of greed?”: The annihilation of the Tryncher house], Warszawa, 2011, Stowarzyszenie Centrum Badań nad Zagładą Żydów, 315 pp., tabs.

This book offers a poignant testimony of preservation and cultivation of the memory about the bestial slaughter in 1942 of a Jewish family from the village of Gniewczyzna, Podkarpackie Voivodeship. A story is told of staying honest to oneself, in spite of the adversities of fate and reluctance of one's own milieu which manifested a strong tendency to marginalise and tabooise incidents of this kind. It is a story of brutalisation that affected the Polish provincial populace, which took part in thefts, exploitation, harrowing and, lastly, annihilation of their Jewish fellow-inhabitants. The author of the account eye-witnessed one such incident as a thirteen-year-old boy. His simple story reveals the depths of the truth about the human nature, thus evoking great works of literature. The report is complemented with an essay written by Alina Skibińska, a historian affiliated to the Centre for Holocaust Research – presently the most resilient interdisciplinary centre pursuing research on the Shoah in the occupied territories of Poland. The book is a reading assignment for students of Holocaust in the Polish lands. (GK)

Marcin Zaremba, *Wielka trwoga. Polska 1944–1947. Ludowa reakcja na kryzys* [The great fright. Poland in 1944–1947: The people's response to the crisis], Kraków, 2012, Znak, Instytut Studiów Politycznych PAN, 695 pp., bibliog., name index

This monograph's author has set as a goal for himself to describe the psychosocial condition of Poland's populace after WWII was finished. During the war and occupation, people were burdened with traumatic experiences (suffering famine, observing the killings of Jews and other compatriots). In Zaremba's view, the social sentiments after the liberation in 1945 were extremely strongly affected by a fear of: bolshevism (communism, associated with fighting the Catholic religion and collectivisation of farming); Red Army soldiers (committing thefts, robberies and pillages, raping women); groups of deserters from various military formations; bandits; and, lastly, Polish and Ukrainian guerrilla squads. A political uncertainty as to the country's lot was complemented by economic instability (joblessness, high prices, common pauperisation). Resulting from the occupants' – Germany's and Soviet Union's – purposeful policy, the Polish society lost a significant portion of its opinion-forming elites. Masses of people were in continuous motion. The 'Citizens' Militia (Milicja Obywatelska, the state police) could not provide security to the citizens in each case: the formation was partly formed of social outcasts, and militiamen took part in the pogroms of Cracow, 1945, and Kielce, 1946. A sign of suspension of certain principles of social life was the looting rush – appropriation of deserted (mostly, former German) property. Given such unstable circumstances, violent reactions of the crowd (e.g. lynchings) were triggered by unverified pieces of information and hearsays – sometimes, simply put, myths (e.g. the revived Jewish ritual murder legend, giving the impulse for the pogrom in Kielce). Zaremba's monograph is an ambitious, vivid, interdisciplinary attempt at describing the social sentiments and an important tribute to the circumstances of installation of the communist rule in Poland (the new authority endeavoured to ensure stabilisation and tranquillity, but at times also purposefully conducted a fear policy). The unusually broad and diverse source base (incl. official files, memoirs, letters, diaries) is to the book's advantage. (BK)

Elwira Jolanta Kryńska, *Skazane za patriotyzm. "Druga konspiracja" na Białostoczczyźnie 1945–1956* [Sentenced for their patriotism: The 'second conspiracy' in Białystok Land, 1945–1956], Białystok, 2012, Wydawnictwo Uniwersyteckie Trans Humana, 232 pp., ill., index, appendices, English and German sum.

In the years Poland was Stalinised (1944–56), the Białystok Land was one of the strongest hubs of anti-communist guerrilla warfare – partly due perhaps to its experience of the Soviet occupation in 1939–41. Women too were caught and imprisoned as 'enemies of the system' – be it fighters and liaisons with partisan troops, or male fighters' girlfriends, wives, lovers, or mothers providing them hideouts and arranging for supplies; or, members of 'independence unions' of all sorts, opposing the new authorities. The book identifies four generations of those females: the eldest, with an experience gained with the Polish Military Organisation of 1914–18; not much younger women, brought up in the interwar period, wage-earning and not infrequently having little children; students, most of whom had been active in the war-period conspiracy; and, school-age girls for whom the fight against the system coincided with their young adulthood. Adjudged, they would in most cases be gaoled at the women's (today, men's) prison in Fordon – presently, an eastern district of Bydgoszcz – notorious for its hard conditions. Former female prisoners of the period, kept in other correction units too, set up in 1992 an organisation called Środowisko Fordonianek [the former female Fordon prisoners' circle] which issues a bulletin titled *Nike*.

Based upon an extensive documentation – including Institute of National Remembrance files, preserved copies of the conspiratorial magazine *Głos z nad Narwi*, published recollections and anthologies of prison poems and interviews with the 'Fordon women' carried out after the 1989 transition – Kryńska's work has set three goals for itself. First, document the lot of individual women, during their conspiratorial activity and their term in prison, and describe the chicaneries applied with them by the state authorities after the release (the author has coined the term 'psychical extermination' to describe the phenomenon). Second, attempt at building a broader panorama of women's participation in, and contribution to, the anticommunist conspiratorial activities and the repressive measures they suffered because of it – an aspect meant to surmount the 'male' perspective of resistance against the authorities of Poland under Bolesław Bierut's leadership, as predominant in the historiography. These two objectives have been met satisfactorily. Unfortunately, so has the third goal, which was to garnish the stories of fighting and persecuted women with hagiographic remarks. No space for moral questions; no afterthought on the Poland of that time, other than a complete condemnation of communism: the well-known pattern, whereby

‘the Polish Nation’ (so spelled) fought against the communists in 1944–56, it being quite unclear who actually acted on the other side, appears to be faring very well. The epilogue statement claiming that ‘the persecuted women displayed in their combat against the ideological enslavement an exemplary fondness for their country, *contributing to its strengthening and to the reassurance of security and equitable living* [italicised: TF]’, is a thorough curio. Well, the historic facts had nothing to do with this. All those ideological or psychotherapeutic passages with which Kryńska’s book is swarming can easily be neglected – as this study may really be of use as a reliable study on the history of Białystok-area anticommunist conspiracy, the mentality of its female activists, and the testimonies they produced at the time (a number of poems are reproduced, for instance). Contrary to what the author seems to believe, we cannot learn from this book about the real Poland, or Białystok Land, in that period. The proposed panorama of the fortunes and ideas of a selected group, hostile to the new authorities, is, at most, the reverse side of such truth: the obverse remains to be sought for elsewhere. (TF)

Krzysztof Tarka, *Emigranci na celowniku. Władze Polski Ludowej wobec wychodźstwa* [Emigrants at gunpoint: The People’s Poland authorities and the Emigration], Łomianki, 2012, Wydawnictwo LTW, 355 pp., bibliog., ill., name index

The book is composed of sixteen essays on various individuals of the Polish post-war emigration wave in the context of its relations with the home country (then, the People’s Republic of Poland [PRL]). In the late 1940s/early 1950s, some 160,000 demobilised Polish soldiers stayed in the United Kingdom, together with their families. Those Poles, officers among them, earned their living as blue-collar workers (in industries or services), or were supported with allowances (among the 106 émigré generals, a mere four got a British retirement pension). In parallel, they participated in the Polish emigration’s hot political and cultural life. Until the 1970s or so, the communist Poland attempted to dispose some of the outstanding emigrants to return home; at the same time, some others were satirised and calumniated, as e.g. General Władysław Anders, Commander-in-Chief of the Polish Armed Forces, a symbolic figure. Tarka describes the efforts taken against them by the PRL secret and diplomatic services. Gen. Stanisław Maczek, Commander of the Polish First Armoured Division, who did not take part in the emigration’s political life, was urged to come back to Poland. PRL’s Ministry of Foreign Affairs endeavoured for a number of years to bring to Poland the corpse of the once-Prime Minister Gen. Władysław Sikorski, but his widow posed an unacceptable condition: she wanted her husband to be buried at

the Wawel Castle in Cracow (the Polish kings' burial site). Thus, Sikorski's coffin was imported home only in 1993, an act going to the credit of the then-President Lech Wałęsa; still, he did this for political (election-related) reasons too. The individuals described in this book include, i.a.: Kazimierz Sabbat, President of the Polish Republic in Exile; Tadeusz Żenczykowski, Deputy Director of the Polish Section, Radio Free Europe; Bolesław Taborski, poet; Jan M. Ciechanowski, historian; Adam Bromke, political scientist. A whole array of measures applied to influence the emigrants is described against a broad political background; those measures included bribery, blackmail, as well as attempts at dialoguing on ideological grounds (mutual agreement between the émigrés and PRL intelligence officers was facilitated owing to e.g. anti-German attitudes shared by both parties). (BK)

Lech Kowalski, *Komitet Obrony Kraju (MON – PZPR – MSW)*
[The National Defence Committee: Ministry of National
Defence – Polish United Workers' Party – Ministry of Interior],
Warszawa, 2011, Wydawnictwo Naukowe Semper, 636 pp.,
name index

The role of the National Defence Committee [Komitet Obrony Kraju – KOK], established in 1959, strengthened over time. Initially formed of Government members, it was joined in 1960s by Secretaries of the Central Committee of the Polish United Workers' Party [PZPR], and finally, in 1983, became the state's constitutional authority (General Wojciech Jaruzelski, the KOK Chairman, was head of the national armed forces). The Committee was responsible for mobilisation, preparation of the country's economy for warfare circumstances, civil defence of the population, formation of the defence doctrine of the People's Republic of Poland [PRL]. L. Kowalski shows that PRL never made itself prepared for a war to a satisfactory extent (inadequate material reserves amassed, shortages of contamination or radiation protection means and measures, lack of shelters, hospitals). The war doctrine of this state, remaining non-autonomous for a long time, was strictly correlated with the defence polity of the Soviet Union which assumed that Poland as such would basically never be protected or defended against a possible attack from the NATO. Moreover, once the democratic opposition appeared, the state's expenditure on the Ministry of Interior was growing steadily, which did not contribute to the country's defensive capability (in 1980s, the Interior Ministry had a budget amounting to 50 per cent of the Defence Ministry's funding). The Committee played its major historical role in the preparatory action for the martial law, that is, an action aimed against the Polish society. The monograph is based on KOK's own documentation (kept

secret for a long time), accounts from high-rank military officers, and Defence Ministry files. (BK)

Jean-Charles Szurek, *La Pologne, les Juifs et le communisme*, Paris, 2010, Michael Houdiard, 261 pp.

A collection of essays authored by Jean-Charles Szurek, professor of sociology with the prestigious CNRS, formerly a sociology scholar at Université Paris Ouest Nanterre touches upon the crucial problems in the Polish-Jewish relations, between the time of the Holocaust and our own day. Apart from being a researcher, the author is an active participant in the debates from the late twentieth and early twenty first century. Hence, some parts of the present dissertation have a documentary value. The book is arranged according to the problems tackled, and composed of four parts. The first provides an account of the discussions of the 1990s; the second concerns historical debates and the shaping of the Polish historical memory. The third part, perhaps the most interesting one to the Polish reader, refers to the situation of the Polish Jews after 1945, describing several examples (e.g. the vicissitudes of the Jewish Historical Institute; the Jewish subject-matter in the Polish-French relations; Bronisław Geremek, the outstanding mediaevalist and politician, who was lately killed in a car crash – as a special case in point; Jewish children saved from the Shoah). The fourth, and last, section, reminds us of the author's few polemical voices, among which his opinions in the discussions around Jan Karski call for special appreciation. Although these essays were written earlier, many of them on an ad-hoc basis, and were targeted at the French reader, the present selection seems indispensable for scholars investigating the Polish-Jewish issues. (GK)

Przemysław Gasztold-Seń, *Koncesjonowany nacjonalizm. Zjednoczenie Patriotyczne Grunwald 1980–1990* [Nationalism licensed: The 'Grunwald' Patriotic Union, 1980–1990], Warszawa, 2012, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 445 pp., bibliog., name index, English sum.; series: Monografie, 77

The 'Grunwald' Patriotic Union [Zjednoczenie Patriotyczne 'Grunwald' – ZPG] was set up in 1981 under the association formula, with the aim, as officially determined, to propagate a patriotic attitude in the society. As a matter of fact, the Union attracted communist-nationalist milieus that, on permission of the communist authorities, attacked the leaders of the

'Solidarność' Independent Self-Governed Trade Union as well as the leftist wing of the democratic opposition (i.e. Worker Defence Committee [KOR] members). 'Grunwald' used for its purposes anti-Semitic and anti-German phraseology, thus attracting individuals wronged during the Stalinist period, national right-wing sympathisers, plus some chauvinist freaks and extreme anti-Semites. The organisation's indicative numerical force was, according to the author, a few hundred active members; of the well-wishers, there must have been thousands. The Union was headed by film director Bohdan Poręba. 'Grunwald' published its bulletins, held lectures and discussions. Active initially in a spontaneous manner, with stormy disputes and conflicts inside it, the Union has since 1983 been subject to a rather strict control of the Ministry of Interior. The ZPG formed a counterweight to the liberal wing of the Polish United Workers' Party, which facilitated for General Wojciech Jaruzelski the disciplining of the said communist party and the exercise of rule. In mid-1980s, entered into contacts and sought accord with diplomatic services of Iraq, Libya and other Arab countries and with the Palestinians, on the grounds of 'anti-Zionism', or anti-Israeli attitude. The present monograph is an important contribution to the issue of nationalistic sociotechnics of power in the 1980s. Gasztold-Señ has made use in his research of Interior Ministry files, witness accounts and the period press. (BK)

Paulina Codogni, *Wybory czerwcowe 1989 roku. U progu przemiany ustrojowej* [The Polish parliamentary election of June 1989: On the threshold of a political-system transition], Warszawa, 2012, Instytut Pamięci Narodowej. Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, 359 pp., bibliog., name index, English sum.; series: Monografie, 79

At the 'Round Table', General Jaruzelski's team consented to a half-free (i.e. partly democratic) parliamentary election, ensuring for themselves upfront 65 per cent of the *Sejm* (i.e. lower-house) seats, the remaining 35 per cent to be cast resulting from unrestrained rivalry between 'Solidarność' and other candidates. The Senate, the upper house then reactivated, was in turn meant to have all its seats (100) elected in a completely democratic way. Codogni shows the several-stage preparatory process in view of the election (construction of the electoral regulations; undercover bargaining; mass-media campaigning of the so-called 'social party' and the ruling party) as well as the course of the election itself (rounds 1 and 2, 4 and 18 June 1989, resp.). The author also describes the fast-changing state of the main actors' consciousness. The ruling team long believed that the opposition was weak and that the hesitant voters would finally cast their vote for them;

they deceived themselves that the Catholic Church would stay neutral. The Civic Committee affiliated to Lech Wałęsa, the 'Solidarność' leader, proposed as many candidates as there were seats to be filled, placing a bet on well-known and commonly trusted persons. The authorities, in turn, wanted to demonstrate their democratic attitude and so had a multiple of their own candidates registered, which eventually led to a dispersion of votes cast for this party. In effect, the election turned out to be a plebiscite: for or against the ruling team. The opposition gained support from the Catholic Church (the canvassing took place in churches, with parishes collecting funds for the campaign); as a result, the province (rural, unindustrialised areas) ended up supporting the opposition even stronger than the great agglomerations. It was already in the first round of the vote that the opposition took 160 out of 161 seats assigned with the *Sejm*, and 92 of 100 with the Senate. Out of the 'national list' (the one of prominent ruling-camp candidates, to be voted for, based on the voter's choice as to the specific name, in every constituency), the authorities eventually managed to force just two out of thirty-five nominees through – thus not having filled as many as 261 seats pre-guaranteed for themselves. Thus, a second ('Pyrrhus-style') round was a must. The election demonstrated how weak was the social legitimation of the ruling party and its allies. The monograph is based on a body of hitherto-unused State Electoral Committee resources, as well as on Security Service reports and numerous remembrances and accounts of participants of those events. (BK)

Piotr T. Kwiatkowski, Lech M. Nijakowski, Barbara Szacka and Andrzej Szpociński, *Między codziennością a wielką historią. Druga wojna światowa w pamięci zbiorowej społeczeństwa polskiego* [Between the everyday reality and the grand history: The Second World War in the Polish society's collective memory], introduction by Paweł Machcewicz, afterword by Marcin Kula, Gdańsk and Warszawa, 2010, Scholar, Muzeum II Wojny Światowej, 332 pp., bibliog., tabs., indexes, English sum.

The Museum of the Second World War, under development in Gdańsk, has commissioned a sociological research on the memory of WWII in the Polish society. The survey was conducted in 2009, extended to certain questions not included before then: the Soviet Union's invasion of 1939; the Polish-Ukrainian conflict; Poles serving with the Wehrmacht; and, the Holocaust. As it has occurred, the remembrance of the war has to a considerable extent been shaped after 1989, virtually without a visible trace of the communist propaganda's distortions. For instance, the pantheon of national heroes of the war takes account of the individuals such as Irena Sendler or General Emil

Fieldorf, nom-de-guerre 'Nil', who had been concealed or unknown before. The replies returned are evidence to a high self-evaluation of Poles during the occupation and the war (they fought with the occupiers, suffered a great deal, helped the persecuted Jews). Characteristic was the respondents' pride of the attitude of the collectivity they were part of. The social memory seems to have been gravely influenced by the memory of the occupation in the *Generalgouvernement*. But this is not all. At the question regarding the nation's enemies in the period 1939–45, the Ukrainians were pointed out in the first place, the Germans coming second and the Russians, third. This disproportionate view and bleared memory of the wrongs suffered from the Germans is explained by sociologists in terms of a good neighbourly cooperation with Germany after 1990. Queried for the content of their background-family message on the war, they enumerated, above all: poverty, bombings, expulsions, refuge from repression, the Red Army's entry (1944/5), executions; armed combat was mentioned to a far lesser extent. Thus, the 'family remembrance' of the war is a civilians' memory which is increasingly intermediated, and cultural (the number of living witnesses is getting reduced). The articles forming this volume offer a commentary to the said sociological study. P. Kwiatkowski reports on the 2009 research and the one carried out before 1989 by Polish opinion-polling centres regarding the memory of war; he attempts to reconstruct the national tradition currents emerging from those. A. Szpociński indicates in his essay that the quotidian knowledge and memory of the war gets overwhelmingly shaped under the influence of television, the press, and films in particular. As B. Szacka argues, predominant in the family communication on the time of the war is the martyrological aspect, with no heroic or adventurous aspects present. Lastly, L. Nijakowski describes regional diversities of memory (conditional upon the type of occupation regime imposed on the local community) and the Polish people's attitude toward other nations in the WWII context (self-perception as a nation of victims, suffering and heroic; religious phraseology frequently in use). (BK)

Karolina Wigura, *Wina narodów. Przebaczenie jako strategia prowadzenia polityki* [The guilt of the nations: Forgiveness as a politics strategy], foreword by Iwan Krastew, Gdańsk and Warszawa, 2012, Scholar, Muzeum II Wojny Światowej, 269 pp., bibliog., ill., indexes

This book is positioned within the political philosophy current. After 1945, forgiveness – the notion taken from the ethics of individuals – became a factor in the relations between entire groups. Declarations of apologies and mutual or unilateral pardon have occurred not only in internal (intra-state) relations but also in international, if not inter-civilisation, relations. In politics, forgiveness

assumes that a collective responsibility, moral representation (e.g. president enunciating on behalf of the community) and continuous existence of a nation exist. Wigura discusses the issue using several examples: the Polish bishops' letter to their German counterparts, 1965; the kneeling gesture made by Germany's Chancellor Willy Brandt before the Ghetto Heroes Monument in Warsaw, 1970; declaration of the Presidents of Ukraine and Poland officially made in Pavlokoma village, 2006 – the site of a 1945 murder by a Polish partisan troop of a few hundred civilian locals of Ukrainian nationality; and, Pope Benedict XVI's address delivered at the former Auschwitz-Birkenau camp site, 2006. With a reference to the historic context, and to the relevant philosophical and theological literature, the author shows that each of those enumerated instances involved a different type of act of contrition, with a different moral dimension and significance (e.g. the Polish and Ukrainian Presidents' declarations is deemed downright a forgiveness kitsch – verbal acts with no factual consequences, a peculiar political theatre). In general, Wigura recognises in the phenomenon of remit in politics a symptom of moral progress – although, as she emphasises, the notion of collective guilt and responsibility is inconsistent with the liberal concept of politics. (BK).

Anna Wolff-Powęska, *Pamięć – brzemię i uwolnienie. Niemcy wobec nazistowskiej przeszłości (1945–2010)* [Memory – a burden and a deliverance: Germany in face of their Nazi past, 1945–2010], Poznań, 2011, Wydawnictwo Zysk i S-ka, 582 pp., bibliog., index, German sum.

This book by Anna Wolff-Powęska, one of the most outstanding Polish experts in things German, provides a synthetic discussion of German debates on the Holocaust, carried out after WWII. An extensive study, it offers a reply to a substantial deficit of knowledge on German discussions on the past in the Polish historiography and political science. A memory of the Holocaust, even more than of WWII as such, contributed for half a century to the core of the German political culture. The author shows the origins and peculiarities of those discussions, rendering their rhythm and dramaturgy. Composed of five chapters, the treatise offers one of the best introductions lately to research on collective memory; a set of analytical tools and interpretative keys elaborated over the last fifty-or-so years by the social sciences.

The report on the hot debates from the 1990s has been limited to a few major ones, through which the most essential tropes of the German political culture and of what may be called the German culture of memory have been shown. The reader – not only Polish – has received a very important guide to the intellectual landscape of the twentieth-century Germany. The study is complemented with a rich list of reference literature. (GK)

Kultura i Społeczeństwo [Culture and Society], lv, 4 (2011):
Przeszłość i pamięć [The Past and memory] (special issue,
 ed. Robert Traba)

This thematic issue of the most renowned Polish sociological journal deals with collective memory in Polish social studies. This subject area has gained special significance in the last two decades, but it has a rich and versatile tradition in the Polish humanities all the same. As Robert Traba, director of Centre for Historical Research, Polish Academy of Sciences in Berlin and coordinator of one of the most ambitious historical-memory projects in Polish research (on 'Polish-German realms of memory'), argues in the introductory section, Polish studies on collective memory have evolved along four parallel lines, of which at least two – the schools of Stefan Czarnowski and Florian Znaniecki – trace back their origins in the former half of twentieth century, the time Polish modern sociology was emerging. Not only does the volume edited by R. Traba provide a comprehensive introduction into the subject-matter but offers, with several analytical articles (by Kornelia Kończal and Joanna Wawrzyniak, Christian Gudehus and Harald Welzer, Magdalena Saryusz-Wolska, Jerzy Mikułowski Pomorski, Zuzanna Bogumił, Katarzyna Jagodzińska, and others), a considerable body of documentary material, scrupulously analysed in this respect, in various depictions. This issue of the quarterly also brings a few review papers, e.g. Tomasz Stryjek's discussion of East-European 'wars for memory'; Joanna B. Michlic's study on various models of memory on (the) Jews and the Holocaust in today's Poland. The volume as a whole offers a synthetic insight in the major research currents in the domain in question, appearing in the recent years in international literature. (GK)

Alina Molisak and Shoshana Ronen (eds.), *Polish and Hebrew Literature and National Identity*, Warszawa, 2010, Dom Wydawniczy Elipsa, 310 pp., index

Alina Molisak and Zuzanna Kołodziejska (eds.), *Żydowski Polak, Polski Żyd. Problem tożsamości w literaturze polsko-żydowskiej* [Jewish Poles/Polish Jews: The identity issue in Polish-Jewish literature], Warszawa, 2011, Dom Wydawniczy Elipsa, 210 pp., index

Eugenia Prokop-Janiec and Sławomir J. Żurek (eds.), *Literatura polsko-żydowska. Studia i szkice* [Polish-Jewish literature: essays and sketches], Kraków, 2011, Księgarnia Akademicka, 372 pp., index, tabs.

In the domain of Polish-Jewish relations, their memory and representations of the past, literary-critical research has in Poland for a long time been ahead,

by several lengths, of other relevant social sciences. The first two of the three collections of studies come out as products of two conferences held in Warsaw in 2009 and 2010; the third is a separate project. A shared trait in all three is that the belles-lettres forms an introduction and a sort of pretext for analysing a number of more general problems and issues being of interest to historians and other social researchers as well. These include individual and national identity; assimilation and, primarily, disassimilation; cultural anti-Semitism; the functioning of cultural taboos; and, critical confrontation with the Polish-Jewish heritage. Gender researchers of both sexes have expressed a powerful message. The assumption that monoethnic identity is a certain construct is a common denominator for the three volumes. Quite a number of their authors have been inspired by the studies of Eugenia Prokop-Janiec who pioneered the research into the Polish-Jewish identity in the interwar period. Included are fragments and announcements of at least a dozen-or-so monographs concerning the issues pervading the Polish humanities of today, along with presentations of methodological novelties and, first of all, relevant documentary material, reprocessed anew. (GK)

Paweł Machcewicz, *Spory o historię 2000–2011* [Historical disputes in 2000 to 2011], Kraków, 2012, Wydawnictwo Znak, 272 pp.

The book under review is a collection of texts (reviews, polemics, scholarly articles) written by Paweł Machcewicz, a well-known historian who has contributed to the development of the Institute of National Remembrance (in 2001–6, he managed the Institute's Public Education Office and ran its works aimed at full clarification of the circumstances of the pogrom of Jews in Jedwabne, committed by Poles as direct perpetrators; presently, Machcewicz is Director of the Second World War Museum in Gdańsk). The author emphasises that around the year 2000, the history of the Polish nation and state after 1944 rose to become one of the major topics in the public debate. Intellectuals standing in defence of the heritage of the People's Republic of Poland took part in historical debates going on after 1990. Around 2000, the controversy strengthened as a new categorisation appeared among historians and publicists: those interested in unveiling the ignominious facets of the history of Poles (e.g. their contributions to the Holocaust) versus those deeming the past (e.g. WWII, wartime conspiracy, post-war guerrilla warfare) to be a source of pride and a foundation of the national community. Thus, the dispute has been transposed into a circle whose roots were those of the democratic opposition. As for Machcewicz himself, he endeavoured to assume in those debates the position of unbiased researcher of the past, striving for the truth, and reminding the others of the methodological rules

governing the profession of historian. This is why he assumed a partly critical attitude toward the essays of Jan Tomasz Gross, so appalling to the public opinion, while on the other hand pointing out to errors made by Gross's opponents. The volume's texts deal with evaluation of the communist Poland and the democratic opposition; Lech Wałęsa and books about him. The author specifies his position regarding so-called state's historical policy. Moreover, the influences of WWII and its memory and remembrance on today's Polish-Jewish and Polish-German relations are taken up. (BK)